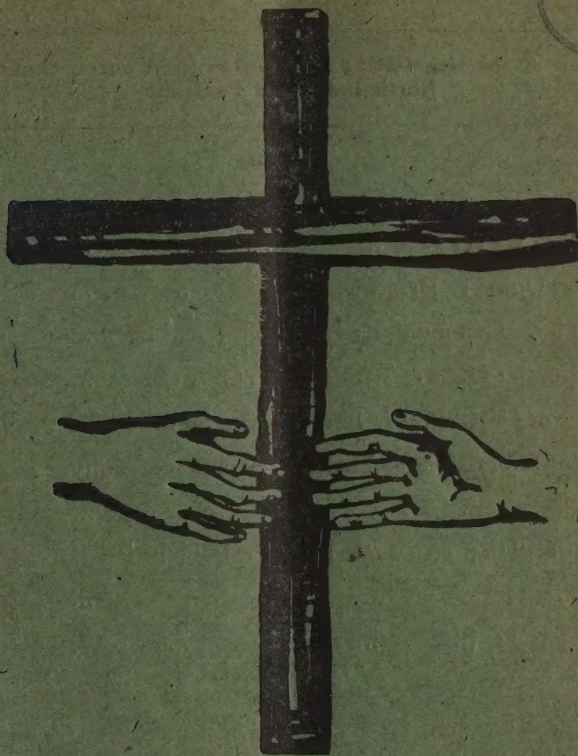


CHURCH UNION



NEWS AND VIEWS

MAY 1960

Laymen and Church Union

CHURCH UNION

NEWS AND VIEWS

(New Series)

Vol. 5 }

Organ of the Negotiating Committee for Church Union in
North India and Pakistan

{ No. 2

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Church Union

News and Views

(New Series)

What Lack we Yet?

AT the beginning of the Constitution of the Church of South India, there is a statement on "The Purpose and Nature of the Union" which contains these words:

The Church of South India affirms that the purpose of the union by which it has been formed is the carrying out of God's will, as this is expressed in our Lord's prayer—"That they may all be one..... that the world may believe that Thou didst send me". It believes that by this union the Church in South India will become a more effective instrument for God's work, and that there will be greater peace, closer fellowship and fuller life within the Church, and also renewed eagerness and power for the proclamation of the Gospel of Christ.

This is an impressive reminder that the Church of Jesus Christ, by its very nature, cannot be a self-contained, self-sufficient community. It is called into being to be God's instrument for bringing the Gospel in its power to all men.

The Plan of Union in North India and Pakistan does not contain a statement like this. Nevertheless it does contain passages which make it abundantly clear that the same understanding of the Church is at the root of the whole proposal:

To the whole Church and to every member of it belong the duty and the privilege of spreading the good news of the Kingdom of God, and the message of salvation through Jesus Christ (Part I. VII. I).

This ministry includes the worship of God both in private and in public, Christian loving service both within the family of

the Church and to the community at large, and the spread of the Gospel of Jesus Christ through evangelism (Part I. VIII. I)—on "The Ministry of the Laity".

Does such an understanding control our Churches today?

The disturbing thing is that, in much of the debate which takes place within each negotiating body, perhaps even more in the advice they receive from their well-established partners elsewhere, there seems to be an assumption that the Churches in themselves are "all right". In our alert defence against any criticism from without, we act as if we had already arrived, and could calmly wait for others to join us.

What is the true situation?

If Unity is to be anything but a mockery, it must at the very least mean that we live at peace with our Christian neighbours. Why then the faction and strife which rend so many of our congregations today? Why the endless appeals to higher courts of the Church, conducted with all the skill of legal hair splitting to establish our rights? Why indeed actual law-suits threatened and real which make Church life a sordid spectacle in which no needy onlooker would find any token of a Gospel of peace?

Again, we lay stress on the importance of an adequate ministry of Word and Sacraments by which the Church is nurtured and fitted for its own Mission in the world, and we protest indignantly that our ministry is a proper one for this purpose. But have we paid any attention to the fact that throughout the land there is barely one ordained minister of any denomination for every seven and more congregations? Have we noted that there are denominations with more than fifty

per cent of their recognised charges (some of them our largest congregations, many others involving ten or twenty congregations) which have been vacant for years? Have we indeed thought out the question of whether the Church knows that it needs an ordained ministry at all?

Again, when we are so sure of what belong to the essentials of the Church, and live tranquilly in our limited experience of orderly Church ministrations in our own area, are we at all conscious of the vast tracts of territory in our country where there is no Church or ministry at all? As our properly ordained chaplains make their long pilgrimages to carry the Sacraments, once a quarter it may be, to some isolated pocket of our denomination, have we stopped to consider who, if anyone, is proclaiming the Gospel and building up the Church in the numberless villages on the sky-line and beyond, or in the populous towns at which our trains halt?

Finally, have we at all in mind the great new towns springing up in the Gangetic Plain and elsewhere in the North, as Industry forges ahead with the Five Year Plans? What

is our concerns for the tens and the hundred of Christians, of every conceivable tradition who now dwell together in these towns and for whom the ministrations of the Church will be provided either by concerted effort or not at all, and who will have a Gospel to share with their neighbours with some meaning for these new territories only if the obviously are of one reconciling Faith and not at all if divided into separate conventicles?

Are these "practical" arguments to remind us of the urgency of our task? And if so are they to be dismissed as irrelevant so long as we have the Lord's command upon us, "Go ye into all the world and make disciples of all nations", and the other command, "Feed the flock of Christ"? The life of this world which God so loved that He gave His Son moves on apace. If the Church is to be an instrument ready in His hand to bring the Good News of God to that world, it will not be a Church fascinated and chained with its own divided past, but a Church willing and obedient, which lays hold on the unit which its Lord created, and in that unit shares its News with men.

What our divisions imply:

There is no doubt that to the extent that Christendom does consist of actually differing and opposing Churches, to that extent it denies practically what it confesses theoretically—the unity and the singularity of God, of Jesus Christ, of the Holy Spirit. There may be good grounds for the rise of these divisions. There may be serious obstacles to their removal... But this does not alter the fact that every division as such is a deep riddle, a scandal. In the face of this scandal the whole of Christendom should be united in being able to think of only with penitence, not with the penitence which each expects of the other, but with the penitence in which—whatever may be the cost—each is willing to precede the other. If man can acquiesce in divisions, if he can even take pleasure in them, if he can be complacent in relation to the obvious faults and errors of others and therefore his own responsibility for them, then that may be a good and loyal confessor in the sense of his own particular denomination, he may be a good Roman Catholic or Reformed or Orthodox or Baptist, but he must not imagine that he is a good Christian. He has not honestly and seriously believed and known and confessed the *una ecclesia*. For the *una ecclesia* cannot exist if there is a second or third side by side with or opposed to it. It cannot exist in opposition to another Church. It cannot be one among many.

Karl Barth: *Church Dogmatics*, Vol. IV. 1 p. 675
"The Doctrine of Reconciliation"

A Prayer

O most holy Spirit of God, from whom alone floweth the fulness of wisdom and life come in thine everlasting power and glory, we beseech thee, upon Thy Church and into the hearts of men; to bring to the world a new birth of holiness, new knowledge of truth, and new unity in love.

from the Bible Reading Fellowship, April 1960

Laymen and Church Union

DR. E. C. BHATTY.

THE Plan of Church Union in North India, the result of 30 years of negotiations between denominations desiring organic unity is now before seven Churches. Highest ecclesiastical bodies of several negotiating churches have given already their general approval to Part 1 & 2 of the Plan as the basis on which they will be prepared to consider entering into organic union. This is not their final vote, but an indication of their desire for unity. The Plan in their case will now go before their Church Councils, diocese and congregations for a yea and nay vote. Grave responsibility will rest upon those who have to exercise their vote on an important issue like this: for organic unity concerns the very nature of the Church. The issue is related to the Prayer of our Lord "that they also may be one, as Thou Father art in Me, and in Thee, that they also may be one in us".

In the consideration of this issue two pertinent questions naturally arise to one's mind. They are: Why Church Union? What is the nature of the Church Union we are asked to enter? I think, it is only right that each member of the uniting churches should have an opportunity to confront these two fundamental questions, and find for himself a satisfying explanation.

Why Church Union?

The majority of the voters in the negotiating churches, as in any other Church, are laymen. I wonder how many of the laity have read the Plan, or have tried to follow the progress of negotiations. On the basis of my observation it will not be far wrong for me to infer that there are very few among the laity, who possess any intelligent comprehension of the theological basis of the proposed Church Union, and its progress in North India.

Church Union in India as elsewhere is desired and sought both on theological and non-theological grounds. Christians have felt compulsion to seek visible unity. Experience gained during the negotiations has shown that it is easier to achieve a satisfactory measure of agreement on theological

issues, but more difficult to deal with non-theological factors which arise from psychological, cultural, economic, personal and organizational considerations.

Theological Basis.

The urge for Church unity based upon theological considerations is not difficult to understand, because it arises from the authority of the Scriptures. The achievement of visible unity of the Church in the way Christ wills, and by the means He chooses has been the passion of some ever since they have become conscious of the scandal of division. For Christian unity is not something remote and far-away. "The local Church brings together in one corporate fellowship different members with a variety of gifts and in so doing it experiences the joys and satisfaction as well as tensions and frustrations which are the growing pains of the Church realising unity, as the whole body nourished and knit together through its joints and ligaments, grows with a growth that is from God."

There is a growing conviction that the unity of the Church of Christ is of God's will and that He is working in the hearts of Christian people throughout the world to bring it about. Protestantism has a rare genius for division. In India alone there are over 200 denominations, all Western importations. Our denominationalism has gained a wide notoriety, and our disunion is characterised as a scandal. "The more closely we are drawn to one another, the more poignantly we feel the pain and shame of disunion. We begin to see that it is abnormal, scandalous and sinful."

It is with deep distress that we feel what it means to be separated from those with whom we know that we are closely bound, especially is this the case at the celebration of the Sacrament of the Lord's Supper; "where on the one hand we are profoundly aware of the inner unity of the Body of Christ, yet with pain and sorrow and shame we also know that in the sacrament of Christian unity, the climax of Christian worship, we are divided."

Reunion can come about through renewal, for the strength of the Church is being sapped by our disunity. We are weak because we are divided. This weakness is evidenced in almost every part of our Church life.

Unity is clearly linked with the Mission of the Church to preach the Gospel. For He prayed for unity that the world may believe that God had sent Him.

Mission and Unity are inseparable. We cannot preach the love of God convincingly unless it is demonstrated in our fellowship with one another. Archbishop Temple said, 'it is only as the love of Christ with whom we are united, flows through us, that the world will believe that thou didst send me'. Unity is the essence of Christian faith. St. Paul understood this truth, and believed, there is 'one Lord, one faith, one baptism, one God, and Father of all, and in you all'. This represents God's Will for unity which we have broken by our divisions. In this connection St. Paul tells us that unto us is committed the word of reconciliation. It appears too hypocritical when we claim to preach the Gospel of love, peace and unity to others, while within the Church we ourselves are not reconciled to one another. The witness of a divided Church belies the claims of Jesus as the Prince of Peace, our witness becomes a 'sounding brass or a tinkling cymbal'. Division distorts the Church's witness and frustrates her mission.

In the present context of the world and the dynamic situation in our country the crying need is the "united witness of the one Church". Only a few days ago a young inquirer asked me to which Church should he go. It was hard for me to advise. In our contact with the non-Christians, so often we have to be apologetic because of our divisions. The present divisions in the Church are irreconcilable with the teachings in the Bible about the nature of the Church. In future, in predominantly non-Christian countries like India, inquirers will come from among the educated men and women who would like to be satisfied in regard to the nature of the Church and her mission. How long are we going to remain in this state? Hasn't the time come for us to take a decisive step and break down the walls which divide us?

We thank God for the efforts made during

the past few decades to bring about organic unity. India has played a leading role in the Church Union Movement. The United Church of North India was brought into being in 1924, and the Church of South India in 1947. There are united Churches now in Japan, Philippines, Thailand and Indonesia. The Church of South India represents a successful effort in organic unity. It is being held up as an example to the churches in the West. Some in India feel that while the West has torn the seamless robe of our Lord into shreds, it is the Will of God that His Church in India should restore it to its original shape. The message of the Church in India to the churches in the West is the message of Unity. It must show to the Western Churches in actuality, that it is possible to achieve Church Union if we are prepared to recognize its urgency, and are willing to be led by the Holy Spirit. By achieving organic unity we bring and lay at the feet of the Cross all that we treasure in our respective denominations, to be blended into one common heritage in Jesus Christ.

In a recent article in *Alfarqan* (Pakistan) Dr. Khalil Ahmad Nasir a Qadiani Moslem missionary in America pleads for the unity of seventy sects of Islam. This will show that the movement towards unity is not confined to the Christian Church only. There are others who are seeking Unity, perhaps on different grounds.

Non-theological Factors.

Non-theological factors have proved to be a greater hindrance to organic unity.

The overseas Missions have given to us what was best for us in their spiritual upbringing; they have no doubt projected into our country their own differences and their own pet theories. They have introduced many non-theological factors which make impossible the coming together of Christians. We are not only divided denominationally but also countrywise. We owe our allegiance, as the case may be, to the Church in America, Ireland, and Scotland.

Denominations, in fact, have very little meaning and significance for an Indian Christian. He is a member of a denomination, not as a result of comparative study of the dogmas of the different churches and resultant conviction that his denomination is the best, but because of the accident that

the missionary who converted him or his forefathers belonged to a particular denomination. Considerations of heritage and tradition which determine denominational loyalties of western Christians carry no weight with an Indian-Christian for there are no denominations of Indian origin.

It is not uncommon to find among the ranks of Indian Christians who have love or division and argumentation, and naturally ecclesiastical differences suit their temperament and disposition. We need not bother about them as some among them are not inclined to be convinced as their present attitude is also influenced by vested interests. I am convinced however, that in our churches there is an overwhelmingly large majority who are genuinely interested in Church union and would like to further the cause.

Our present relations with the overseas churches are as beneficiaries. The amount of money we receive from them for the support of Christian activities, the privileges we enjoy in the shape of stipends for our children for their study in India and abroad, and occasional trips to foreign countries which are open to some, are among the non-theological factors which have caused considerable hesitation in the minds of some, whether to enter Church Union or not. It is so not uncommon to find missionary societies and parent churches, exercising undue influence over the younger churches, and thus fettering their freedom in this matter.

Let us look at the world situation. What lesson does it have for us?

Today we are living in a small world. Technology and Science have enabled man to conquer space. Within a few minutes one gets the news of happenings in other countries. Co-existence based on 'panch sheel' is being stressed which implies settlement of disputes by negotiation. National leaders now consider visits to other countries, and at a personal level understanding of mutual problems and concerns, essential to modern diplomacy. Nations of the world are moving towards international co-operation evidenced monstrately in the United Nations Organisation which provides an international platform where matters of common concern to all nations are discussed and decisions reached. These corporate decisions carry

weight and authority. They cannot be lightly brushed aside. It will be no exaggeration to say that the world is moving towards a kind of unity. What pattern and shape this unity will take in future is hard to predict. For my purpose, it will suffice to infer from the modern trends, that a stage is being set, for identity of interests, and closer co-operation between the nations of the world. When all this is happening in the secular world where actions are governed very largely by complex political considerations, and national self-interest, how much easier it should be for Christian churches which acknowledge the sovereignty of one God, believe in one Saviour of the world, and their life and conduct are governed by one Supreme Will, to unite and become one Church.

It may be claimed that unity is being achieved through ecumenical movement. No doubt efforts of ecumenical bodies in this regard are helpful. They promote co-operation. But we must be warned of the danger inherent in such a position. Co-operation and association are not an end in themselves. They may be good in themselves, often good becomes the enemy of the best. When the world is moving towards a kind of unity it is indeed perplexing to find the Church of Christ lagging behind, still hopelessly divided into fragmentary denominational units, which to say the least, is not a very honourable position for the churches to be in, and consequently, opinions and pronouncements of the divided Church do not carry as much weight and authority in the counsels of international bodies as they should. These international bodies need today, as more than ever, the revelation of His Will and purposes, as contained in His Word, and interpreted under the guidance of the Holy Spirit, especially in their anxious pursuit after peace and concord. The Church alone can do this, because this function our Lord assigned to the Church only, and it can be performed effectively and acceptably only by a united Church. The Conference on Faith and Order in 1952, said, "Division in the Church distorts its witness, frustrates its mission, and contradicts its own nature. If the Church is to demonstrate the Gospel in its life as well as in its preaching, it must manifest to the world the power of God to break down all barriers and to establish the Church's unity in Christ. Christ is not divided."

What is the nature of Union we are asked to enter?

We must make a courageous approach to this issue of Church Union. Let us think more in terms of the potentialities and opportunities of the proposed United Church in a resurgent India. There could not be even a shadow of doubt, that Church union will make possible more effective use of the spiritual and material resources of the churches entering Union. Their pooling will enable the new Church to eliminate all duplications, to make more profitable use of property, to formulate an overall comprehensive Plan for the whole Church of North India, allowing for a far greater measure of mobility and flexibility of resources, for instance, where there are at present two congregations in one city, there will be one, with a greater chance and scope for self-support, and a more effective outreach to non-Christians in the neighbourhood. Financial Support from the churches overseas will come as heretofore, and the overseas personnel will be used in any part of the Church, according to their ability and the local or regional needs, unlike their present use, only within the limited area of the former mission fields. The new Church will have full autonomy. It will function in its own right, and continue to maintain its connection with the related churches in the west. The proposed union is not absorption into any particular denomination but it is a union in which the various denominational emphases find their due place.

The salient features of the Plan of the Church Union in North India are :—

1. The United Church will be called the 'Church of North India'. Churches in Pakistan are also uniting on the basis of this Plan, and therefore the Church there will be called the Church of Pakistan.

2. The Church of North India will be part of the One, Holy, Catholic and Apostolic Church, the Church Universal.

3. It holds the faith which the Church has ever held in Jesus Christ, the Redeemer of the World.

4. It accepts the Holy Scriptures of the Old Testament and the new Testament as the inspired Word of God.

5. It accepts the creeds commonly called the Apostles' and Nicene creeds.

6. It accepts the Sacraments of Baptism and the Holy Communion.

7. Since three denominations practising Believer's Baptism are considering entering union, the Church accepts both infant and believer's baptism. The Baptism is unrepeatable. For those who practise believer's baptism within the Church there will be services for infant dedication.

8. It believes in the 'royal priesthood of all believers'.

9. The Ministry of the Church will consist of :

(a) The laity—including laymen especially set apart to serve the Church.

(b) Ordained Ministry, Deacons, Presbyters and Bishops.

10. The Church will be episcopal. It will have bishops who will be both constitutional and historic. The constitutional means that the bishops will be appointed by the Church and shall perform their functions in accordance with the constitution of the Church. By historic is meant the episcopate which is in historic continuity with that of the early Church.

11. The polity of the Church will be :—
The Congregation/Parish
The Diocese
The Synod.

If more than one Synod are formed, there may be a General Synod.

12. The Officers of the Synod will be :—
Moderator
Deputy Moderator
General Secretary
Treasurer.

13. Provision in the basis of the plan has been made for the safeguarding of Faith and Order and the discipline of the Church. The Church will have its own rules for the conduct of its life. It stands for the full autonomy of the Church.

14. There will be 26 Dioceses in the Church of North India, and 5 Dioceses in the Church of Pakistan.

15. Steps have also been taken to transfer properties and assets to the new Church after it has been formed, to be held by a Trust Association. After the decisions of each uniting Church to enter the union are sent in to the Secretary of the Negotiating Committee the Union will be consummated.

probably in 1963 or 1964. Services for the inauguration of Union have been prepared which will be done in three steps.

- Step 1. The Service of Inauguration of Union, forming the Church of North India.
- Step 2. The bringing together of the two Episcopates, Anglican and Methodist.
- Step 3. The Representative Act of Unification of the Ministry.

In the inauguration of the Union Step 3 is the main step for it will unify the whole ministry.

This summary of the Plan is very brief and sketchy, therefore, it would be advisable to consult the text of the Plan of Union to get a full understanding of what is involved. Copies of the Plan in English, and in the regional languages, are available at the Christian Book Shops.

Anglican Views on Inter-Communion

RT. REV. JAMES BLAIR

TWO years ago as I was passing an odd half hour looking at the parish church in an English market town, a Scottish lady came in to do the same, and we got into conversation. One of her first remarks to me, referring to the altar with its cross and candlesticks and the other fairly normal furnishings of an Anglican church, was, "I can't understand you people. We got rid of all this at the Reformation." I tried to explain to her how in England we had not made a clean sweep of everything at the Reformation, but only of what seemed superstitious and false in the old tradition, and had kept what was true and primitive. At least so it seemed to us. Anglicans are different from other reformed churches precisely in this that we did not "get rid of all this". While we took many things from the continental reformation movements, we kept the structure of the Church and the sacraments as we had received them, as they had come down to us from Aidan and Augustine. And because we have kept this structure, we are not like others; and this difference is naturally most strongly felt on occasions when many denominations meet together.

At present we are particularly concerned with the question of intercommunion, and why it is that when representatives of other denominations are happily communicating together, the Anglicans alone abstain.

It is difficult to explain what Anglicans as a whole feel about intercommunion without saying something about our Eucharistic

doctrine. To all of us the Holy Communion is in one of its aspects a repetition to the end of the ages of what Our Lord did at the Last Supper. He broke the bread and gave it and said, "This is my Body"; and likewise He gave the cup saying, "This is my Blood of the New Covenant", and thereby He made his disciples partakers in the sacrifice which He was about to make upon the Cross. The disciples heard his words, and they received elements, and it was He who spoke the words and broke the bread and gave it. There were three things there, the bread, the wine, and the words proceeding from Our Lord's own mouth. We therefore require at the Communion Service the elements that He used, the words that He spoke, and, failing his own visible presence, the presence of his accredited agent to speak the words and break the bread. One of the questions which divides the church is, what constitutes an accredited agent.

Nearly all Christian bodies have ministers who are their accredited agents for the performance of the Holy Communion. In what does the Anglican ministry differ from any other? It is not my business in this article to argue; I am simply asked to state what it is that the Anglican Church believes. We believe that the accrediting of the agent is twofold. In the first place he is chosen, presented and authorised by man, by the Church, the Body of Christ. But he is also called of God. He must believe that he is so called; and he receives his ordination at the hands of another, who is not only the

representative of the church, but is also himself the accredited agent of God, and who says to him the words of Christ, "Receive the Holy Ghost; whose soever sins you remit they are remitted unto them" etc., and adds "Be thou a faithful dispenser of the Word of God and of his holy Sacraments", and he says this in the Name of the Blessed Trinity. He himself had been similarly ordained and also consecrated to the office of a bishop by another who had been similarly empowered; that is to say, he had been made the agent of the church and the representative of God for this very purpose. The minister is both the official representative chosen by the church and accepted as their minister, and also the one whom the church has presented to God and prayed for him that he might be for them God's minister to them, on whom accordingly God's minister, the Bishop, has laid hands in the Name of God and in the power of God. When such a one stands before the elements of bread and wine and says over them Christ's words in the Name of Christ, then we can feel that our Lord himself is saying them; and this not by virtue of any merit of the minister, but in virtue of the church's prayers and the laying on of hands. If it is asked whether the priest is then different from other men, the answer is, As a man and a child of God, No; but as God's agent in this matter, Yes. "There are diversities of gifts...to each one of us was the grace given according to the measure of the gift of Christ."

So it appears that the Anglican cannot consider the sacraments complete where there are not episcopal orders. (I avoid the words 'valid' and 'invalid', because they are differently understood by different people). It is easiest to show what I mean by giving a concrete example. I shall take Martin Luther's example of a band of Christians stranded on a desert island. They choose one from among themselves and make him their minister, praying to God to accept him as such; and he celebrates the Holy Communion for them. Luther argued that under those circumstances both his ministry and his sacraments would be complete, i. e. that he would be a minister of the universal church, and his sacraments those of the church. In such circumstances, if for their souls' comfort such Christians did appoint one of themselves minister and perform a Communion Service to the best of their

ability, I have no doubt that God in his mercy would look upon them and grant them all the grace that they desired. Their attempt at a sacrament would have been blessed by God and effective for them. But that would have been because they had done the best that they could, and God had had mercy. But on returning to civilisation that man would be no longer a priest of the church simply in virtue of his island ordination, but only a man who had been appointed by a little body of individuals in the church in an emergency; and all the while on the desert island those people should have been realising that, their so-called sacrament was not quite the proper thing; it was only the best that they could do under the circumstances, and they would look forward to receiving the real unimpeachable sacrament when they got back home.

The Anglican Catechism teaches that a sacrament is both a means of grace and a pledge to assure us of our reception of the grace. Now anything can be a means of grace: a chance meeting, or even the bad temper of my cook, may be for me a means of grace. But it would be difficult to find in them a pledge to assure me thereof. The value of a sacrament to us erring mortals is that we have something to which we can look and say, "Although I was not feeling very 'spiritual' this morning, I went to church with the right intention, and the right things were said and done in the right way; so I know that I have received my Lord". Here "in the right way" includes "by the right person", the ordained minister empowered to act in Christ's name. The presence of the ordained minister may be likened to a magistrate's signature on a permit. Without his signature, although all the right things were written and the intention was correct yet the document will have no validity, the permit will be of no effect. Fortunately we can believe that the Almighty is not so fastidious as man is to technical correctness, and where the heart is pure He can overlook our errors and shortcomings. But his liberality does not justify us in deliberately committing or preserving technical errors; and the value of a sacrament as a pledge is spoilt if we are not fulfilling the conditions of its performance which we believe God has given. In the case of the Holy Communion these are the use of the proper elements, and the saying of the proper words by a person duly

accredited as the agent of God. Without these the sacrament becomes in place of a pledge by which I know that God is giving me grace, simply a sign through which I hope He will give me what I ask, or a means of arousing my emotions so that I can feel Christ's presence and his gifts; and the unemotional and the distracted are left where they were before.

It is this insistence not only on the elements and the words, but also on the ministers, that is at the root of the advice consistently given to Anglicans in official utterances since the 17th century, that if they could not find a minister they should be content with 'spiritual communion', since Communion without the minister is no sacrament. So when the Anglican is offered Holy Communion from a minister who according to Anglican ideas is not properly accredited, he has to think: "Why did my forbears take such extreme care to preserve the historic succession of bishops? Why did they refuse to accept the non-episcopally ordained ministers whom William III tried to introduce? Why are we insisting that bishops take part in the laying on of hands at the inauguration of Union?" Either episcopal ordination means that the duly empowered person in the church is empowering the new minister, and that God is working through him, or else it means nothing at all. We, with the whole church of the first fifteen centuries, think that it does mean precisely that, and therefore we shall have to go on craving patience for our apparently superior attitude.

Although we know that Rome, for her own reasons (which change from time to time), does not recognise Anglican orders; still it must be admitted that the normal Anglican does not consider non-episcopal orders quite complete. We believe, and indeed we see that they have been blessed by God, and that He has used them for his good purposes, because He looks upon the good intentions of his people. But it is one thing to say that a thing has been blessed by God, and quite another to say that it is exactly what He intended. It would seem to us that the two ideas of a sacrament as a pledge of the reception of grace apart from any

feelings and emotions that one may have experienced or failed to experience, and of the minister as not only the chosen representative of the people before God, but also God's chosen representative to the people, chosen by the people and offered to God and accepted and empowered by Him—that these two ideas depend partly on the preservation of a due succession of empowered ministers empowering others. And these two ideas seem to us to be a contribution of very great value that the Anglican Church can bring into the new united church. We would not therefore weaken our witness on these points by appearing to make light of them in our behaviour before Union. It is not that we consider Episcopal Order the only necessary thing; it is one of the necessary things, and it gets extra emphasis laid on it simply because it is a point of difference between us, whereas about the other necessary things we are most of us in agreement.

There is one more point: We are often asked, could we not as an act of charity accept Holy Communion from other ministers while the negotiations for union are proceeding? It is a request that must cause many searchings of heart. But the councils of the church have decided against it. The Eucharist as the act of the church is most intimately connected with the being of the church. To communicate together is to proclaim that the church is one, when by our sins it is not one, and that all ministers are ministers of the whole church, when they are not yet so. To practise Inter-communion freely would be to gloss over our short-comings, and to proclaim that we are one, when at the best we are only a confederation of differing bodies. And so Anglicans hitherto have held to the position that Communion should be regarded, not as a means to union—we fear it would prove rather an encouragement to remain only confederated—but as the consummation of that union in one Body which is Christ's prayer for us all. Let our sinfulness go on appearing in all its horror, that we may be humbled and open our hearts to God's grace, that He may unite us in a true unity in his Son, to whom with the Father and the Holy Spirit be all honour and glory for ever and ever.

Do Anglicans Unchurch Others ?

RT. REV. W. Q. LASH.

SOME years ago, in another context, I received from a divine in England, generally considered an authority, a letter containing the following :

"As you are of course aware, it appears to be the fact that historically the Church of England has never made any official pronouncement about the validity or non-validity of sacramental acts by ministers non-episcopally ordained in Churches outside England. Nor has the Church of England officially forbidden members of the Church of England abroad to receive Communion at the hands of non-episcopal ministers of other Churches. The Church of England has, however, insisted on the necessity for itself of an Episcopal Ministry."

This seems to me a fair statement of the Anglican position in other Provinces also. In India, of course, in some sense we are all "abroad", as often enough those brought up in the tradition of one Church find themselves geographically out of reach of the regular ministrations of that Church. Anglicans in such a situation find that their own Communion has not pronounced on the validity or non-validity of the Sacramental acts of ministers non-episcopally ordained, and they

are not under any ban against accepting the hospitality of another Church, unless it has been pronounced actually heretical, though the internal discipline of their own Church is clear enough.

Surely this position is logical enough and Anglicans do not unchurch other Churches. They will follow their own Church discipline when the means to do so are available, and their own unfettered conscience when such means are absent.

We are reluctant to agree to deliberate occasions of intercommunion as they may seem to be a departure from a position in which Anglicans claim only to legislate for their own internal order; we dislike also the Sacrament of Holy Communion being used as a demonstration of anything but a drawing near to God in worship with others without scruple or hesitation, both of which could be present in a situation which does not accord with any positive or negative pronouncement of the Church.

For the unified Ministry of a United Church Anglicans are naturally concerned to be assured that the discipline to which they are accustomed with their own ministry will be present in that of the Union.

The holiness of the Church :

...All this is relevant to the mutual relationship of the Churches as distinct from one another in spite of the unity of the Church, to their unavoidable criticism of one another within this relationship. Their division rests on the doubtful light in which they appear to one another, on the scruples and objections which they have to raise against each other. But, however doubtful may be the light in which one Church appears to the other, this other must not forget that it, too, is holy only from its living Lord, and that the other may also be holy from the one living Lord. Therefore no matter how well-grounded and necessary and sharp may be the criticism which it brings against it, it can never harden into an absolute condemnation and rejection. Ultimately it can have only the character of a penetrating question addressed to it. As the rejection and condemnation of another Church it might well be directed against Jesus Christ Himself. It can succeed only in the humility in which we on this side—perhaps better than the other—know that the holiness of the community on both sides is His work, the gift of His Holy Spirit, so that it cannot either be claimed as a possession on the one side or called in question as the work and gift of the Lord on the other : as though our own Church were the mistress of the Lord and the other were not under His lordship.

Karl Barth : *Church Dogmatics* IV. 1 ; Para 62.2

Interpreting the Act of Unification

REV. WILLIAM STEWART

IN the Preamble to their Resolution of general approval of the Plan of Union (See '*News and Views*', Feb. 1960, p. 13), the General Council of the CIPBC have included this statement:

In leaving it to the wisdom of God to determine what is to be bestowed on each participant, which we may expect to be different in each case, it is on the human level legitimate to place different interpretations upon what God does in the Act. Thus it is our conviction that in the rite episcopal ordination is bestowed upon those not previously so ordained, though it does not repeat any ordination previously received...

Before we comment on this statement, it is important to recall what is said in the Plan itself, and which therefore we take to be included in the "general approval" which the General Council has given. The Plan includes at least two forthright statements giving recognition of the ministries which are to be unified:

(1) The uniting Churches mutually acknowledge each other's ministries as ministries of Christ in His Word and Sacraments, and acknowledge that all their ministries have been in God's providence manifestly used by the Holy Spirit in His Work of enlightening the world, converting sinners and perfecting saints... (Part II. VII. 11)

(ii) 'Forasmuch as thou wast called and ordained within the... Church to the ministry of the Church of God....

(From the Formula to be used, Part II. II. 18)

The fact that the first of these statements proceeds to acknowledge also that "all their ministries are limited in scope and authority, not having the seal of the whole Church", cannot diminish the force of the initial acknowledgement that, by God's mercy and providence, they have all indeed been ministries of Christ in His Word and sacraments". The word "ordained" which is used in the second of the quotations implies nothing less than this, for it is a word which

means the faith that the Lord Himself has given His gift.

We take it for granted that the framers of the Anglican "Preamble" had no intention of saying anything inconsistent with these explicit words of the Plan. The possibility that, nevertheless, they have done so, is bound up with the use of the phrase "episcopal ordination", and that too with the question of whether the accent falls upon the adjective or upon the noun, "episcopal" or "ordination".

I

If the whole stress falls on the adjective "episcopal" then we may agree that nothing is said which is inconsistent with what is given in the Plan. The Plan (Part II. VII. 11) frankly admits that, although all our ministries have been manifestly blessed of God and are indeed ministries of Christ, they have been limited in scope and authority, "not having the seal of the whole Church". So far as non-episcopal ministries are concerned, in many cases they have been denied episcopal recognition. It is the intention of the Plan of Union, and of the Act of Unification in particular, that this will be made good, such recognition and authorisation now being given. The statement then would not be inconsistent with that issued by the General Assembly of the UCNI (see *News and Views* Aug. 1957):

In sharing in this act, the UCNI itself will see in it an extension of authority within the Church of those whom it wholeheartedly accepts as having been properly ordained to the ministry of the Word and Sacraments in the Church of God.

Neither Church has had reason to doubt the reality and the sufficiency of God's gift in their ministry. The UCNI and the CIPBC may differ as to the need for such a special act of unification; they would, however, on this interpretation, be agreed that, through the Act of Unification, episcopal recognition and authorisation are given which the non-episcopal ministers had not previously received.

Incidentally it is worth remembering that a similar episcopal authorisation has been recognised by many as having been given by other means to the non-episcopally ordained ministers in the CSI. We recall a report quoted in this Journal in August 1956 (p 37) which included these words:

The bishop (cc. of Exeter) admitted that the presbyters who were not episcopally ordained were in an irregular position, but he insisted on the fact also that they had the canonical permission of the bishop and were in complete communion with him, which could not but affect their position and the character of their ministry. He quoted the former Bishop of Oxford, Dr. K. Kirk, in support of the thesis that apostolic succession was a matter of spiritual relationship and of a valid commission, rather than of technically valid ordinations treated as a mechanical process.

We may certainly understand that the entering into a new relationship with bishops is implied in the proposed Act of Unification, particularly in the light of the words of Part II. VII. 15:

In particular they believe that God will assuredly so answer their prayers that any difference between ministers not hitherto episcopally ordained and those already so ordained will be thus transcended.

II

Difficulty is more likely to be occasioned by the categorical use of the noun "ordination" in the CIPBC Preamble:

"... it is our conviction that in the rite episcopal ordination is bestowed ..."

This difficulty is not met by the use of the phrase "on the human level", for when we speak seriously of "ordination" we express our belief about something that God is doing, and the word carries a quite specific meaning which it would be a disservice to all conversation between Churches to obscure. Dr. Sully has clearly explained (*News and Views*, Nov. 1959 p51) how episcopally ordered ministries know a series of authorisations, each with the laying on of hands, which are unknown to those who have a single order of the ministry. This certainly helps us to understand the difference of approach of those who have been brought up in the

two traditions, but it does not alter the fact that both alike believe ordination to be the ministry of the Word and Sacraments (that of the priests in episcopal ministries) to be a unique event in which (among other things) the minister receives authority to preside at the Lord's Table. Accordingly, inasmuch as the Plan itself is built on explicit recognition that all the ministries concerned are already "ministries of Christ in His Word and Sacraments", it seems unfortunate that the word "ordination" should be used at this point as a formal interpretation of what cannot "repeat any ordination previously received". Is it not for this very reason that, many years ago, the negotiators abandoned any attempt to provide for "supplemental ordination"?

It has always been understood, of course, that there are some persons in the Anglican Churches who have difficulty in recognising as a proper ordination at all any ordination without episcopal authority. To them such ordinations have a serious or even radical defect. It was out of deference to such scruples that a Church like the UCNI refrained from pressing its request that the Act of Unification should be circumscribed by the statement, "it is not ordination or re-ordination". This being so, and the word having such a widely accepted connotation one would have been glad if the CIPBC on its part had refrained from making such a positive statement of an interpretation which uses the same word. Further, one must urge that there is an important difference between leaving open a door for conscience, and for a gift of God which we do not presume to define, and the formal adoption of an interpretation so precise as the official opinion of a Negotiating Church. We are all aware of the fact that, in our divided life, this is a matter on which we have differed. The Plan has not sought either explicitly or implicitly to pass judgement on these differences which concern our past, but has tried to indicate a means of coming together in spite of them. This means cannot possibly be understood as the deliberate selection of an action which may be open to a variety of interpretations, which would imply the intolerable conclusion that we were uniting on a conscious ambiguity of language. The means is, instead, that, without presuming to declare or to know precisely what may be the gift of God of which any of us stand in need, we shall with

one accord commit ourselves to Him to seek His mercy and His blessing on each one.

III

It would be most helpful if spokesmen of the CIPBC could give us all assurances regarding this formula which they have adopted. But, better still, would it not be possible for us all to abide by what, by common consent, had been written into the Plan itself remembering that it does not speak of what we are to give each other, but that it does provide for a common waiting on God for the blessing which in His wisdom He may bestow upon us. If it is our serious intention to "seek from God . . . whatever of the fullness of Christ's grace, commission and authority each may need . . ."

is it not dangerous presumption also to surround that statement by our assertions of what we are sure this gift will be. The Plan has expressed it in language which is humble, reverent and meaningful and which we can all use with common and sincere intention :

The laying on of hands is adopted as a scriptural and traditional symbol of the bestowing of spiritual gifts by God ; and the uniting Churches intend by prayer and the laying on of hands to seek from God for their ministers whatever of the fullness of Christ's grace, commission and authority each may need for the performance of his proper office in the Church of North India/Pakistan (Part II. VII. 14)

Need we say more than that ?

Some Impressions of Impressions

THE VEN. ARCHDEACON T. D. SULLY.

PERSONAL impressions of rather delicate and complicated negotiations are always, I suppose, liable to give rise to misapprehensions, particularly when read far away from their immediate context. This has unfortunately been the fate of the two impressions of the Jabalpur meeting of the Negotiating Committee, particularly in regard to the part played by the delegation from the CIPBC ; and I hope that the following positive statements may contribute to clarification.

(1) One of the negotiating Churches is the CIPBC, but neither the Lambeth Conference nor the Anglican Communion nor any other Province in it is taking part in the negotiations or competent to send amendments to the Negotiating Committee. On the other hand the CIPBC has as much right and reason to consult Anglicans in other parts of the world, as the Disciples have to consult Dr. Sly or the Baptists to consult the authorities of the Baptist Missionary Society in the UK.

I was privileged to have some special opportunities for consultation in England last summer (not only with Anglicans), and found those I consulted neither 'tough' nor the opposite, but genuinely anxious to under-

stand our difficulties and to forward the Union in every way possible.

(2) CIPBC had asked a plain question of the Lambeth Conference of 1958,—whether, if it entered the proposed united Church, the other Provinces of the Anglican Communion would be able to enter into relations of full communion with the united Church. The Lambeth Conference, with Bishops from every Province, agreed on an equally plain answer, viz. "that the Churches and Provinces of the Anglican Communion could enter into full communion if the recommendations concerning the service for the unification of the ministry could be accepted." Those recommendations are set out in the report of the special committee of the Lambeth Conference. After careful consideration of them, the Episcopal Synod of CIPBC sent to the Negotiating Committee proposed amendments to the Plan which, in its opinion, would give effect to those recommendations. Not even "leading prelates in the UK" can alter one jot or one tittle of the Lambeth answer. But the Conference did not say what would be the result if some or all of these recommendations could not be accepted. On that there is clearly scope for further consultation.

(3) The most substantial recommendation involved the substitution, for the "Bringing together of the Two Episcopates" in our Step 2, of a complete unification of the Episcopate of the united Church; and consequently the substitution, for the Representative Act (Step 3) in which each Church presents its *whole* ministry, of a rite in which only presbyters from each Church would be presented. CIPBC was well aware of the difficulty in securing agreement to so radical a change, even if amendments could be considered at all at this stage. It was therefore largely in regard to the nature of our Step 3 that further consultation was carried on, and further advice received.

(4) The CIPBC Delegation at Jabalpur was in a difficult position; but, rightly or wrongly, it interpreted the further advice received as giving it warrant for the view that the procedure in Step 3, taken in itself as a method of Unification, can be acceptable to Anglicans, and should not involve any bar to full communion with the united Church so formed, if the apparent confusion due to the close proximity of Step 2 within the same Service, could be removed, and the other changes in the Services secured.

I am glad to be able to say that our judgment in this matter received large support in our Episcopal Synod and General Council.

As spokesmen for the delegation at Jabalpur, I was most careful not to quote from any confidential document, or to place upon any "group of representative bishops" (if any such could be found!) or other authority in the UK or elsewhere any responsibility for the line we were taking though I did try to give the main reason which had led us to refrain from pressing any substantial amendment in the Plan of Union itself. I had not been myself at the Lambeth Conference, and am quite incapable of giving then or now the "lucid review" of what went on there which has been attributed to me.

I can only bear testimony to the large measure of understanding and helpfulness into which I believe the Holy Spirit of God is leading us, whether within the Negotiating Committee or within our Churches, and pray that every obstacle to such understanding may be removed, so that through God's grace we may go forward into a Union in accordance with His will.

News Reports

Lahore Diocesan Council Approves the Plan of Union

At a meeting of Lahore Diocesan Council of the CIPBC held in April, 1960, it is reported that the decision was taken, by a large majority, to express approval of the *Plan of Church Union in North India and Pakistan*. A guest at the time of the Council was the Rt. Revd. Bishop A. Michael Hollis, formerly Moderator of the Synod of the Church of South India, who gave three addresses on experience of Church Unity in the South.

Annual Convention of the Disciples' Church

On February 15th Dr. E. C. Bhatti, Associate Secretary of the Negotiating Committee was given an opportunity to address the Annual Convention of the Disciples of Christ, meeting at Bilaspur, on the *Plan of Union*. The Convention hopes to take its decision on the Plan at a later date.

Methodist Church in Southern Asia:

It is reported that the Interim Committee of the MCSA has decided that it would not be proper for it, in the absence of a decision from the Central Conference, to request the General Conference of the Methodist Church to pass an "Enabling Act" which would allow the Annual Conferences to vote on the *Plan of Union*. The General Conference, which meets once every four years, is due to meet in USA in the summer of 1960. In the absence of any request from India it will not be in a position to take up the question of an "enabling act" at this time. This suggests that it will therefore not be for several years that the MCSA will be able to give its vote on the *Plan of Union*.

News from Overseas:

It is reported that, in spite of considerable controversy which is not yet at an end, the Archbishop of Sweden has announced that it had been decided to delay no longer the admitting of women theological graduates to the Swedish Lutheran ministry. (NCC Review)

Letter to the Editor

National Christian Council
Christian Council Lodge
NAGPUR 1, B. S.
March 5, 1960.

To

The Editor
Church Union
News & Views.

IMPRESSIONS

Sir :

I have read with special interest the article of the Rev. Bruce Henry embodying his impression of the meeting of the Negotiating Committee held at Jabalpur, December 2—4, 1959. While the appreciative and optimistic tone and tenor of Mr. Henry's article would be welcomed, one cannot help noticing certain statements he has made which are misleading and should be corrected. He says, he came to the meeting expecting "a general re-opening of discussion on the Plan in view of amendments being proposed by several negotiating Churches." This is not correct. The papers circulated well in advance made it clear that the delegations had not been given authority to take up amendments, this was particularly the case in the instructions of the UCNI, Methodists (British) and the Church of the Brethren. If it had been intended to take up amendments, it would have been necessary to give due notice to all the Churches so that they might have an opportunity to say if they had any others to propose.

The other statement is that the plan has been less careful about the minister for Baptism than for the Holy Communion. This is simply not true, the Plan having accepted fully the plea that the minister for both Sacraments should be an ordained minister only.

There are other statements in the article which need to be clarified. I hope some other members of the Committee will do that.

E. C. Bhatt

BOOK REVIEWS

A Good Minister of Jesus Christ, by
Gordon Jones, M.A., Ph.D., D.D., Minister of
the First Baptist Church Vancouver. Published
by the Baptist Mission Press, Calcutta : pp. 54,
price Rs. 1.75

I have very much enjoyed reading this little book. It contains a series of addresses on the life of Paul. Dr. Jones came as a visiting lecturer to Serampore College during the winter term of 1959 when he delivered these lectures. Rev. William Stewart, Principal of the College in a foreword to the book writes: "Dr. Jones presented to the students a fresh and enlightening conception of the Christian ministry". By the publication of the book it has become possible for many pastors and Christian workers to share in the new insights and inspiration which Dr. Jones conveyed to his hearers at Serampore.

Dr Jones says in his Introduction: "The lectures were designed to show the close relationship between Paul's ministry long ago and ours today, and to point out how Paul's varied activities throw light upon the work of the modern minister".

The following chapter-headings will give some idea of the vast area covered by the lecturer in his simple and clear presentation: The Minister as a Man; The Minister as a Witness; The Minister as a Preacher; The Minister as a Pastor; Minister as a Counsellor; The Minister as an Exegete; The Minister as a Theologian; The Minister as a Writer; The Minister as a Polemicist; The Minister as an Intercessor; The Minister as a Mystic.

The presentation of the whole subject-matter is attractive and thought-provoking.

I shall quote just a few sentences from the book: "Paul's obedience to Christ was the measure of his devotion to Christ... The spiritual prosperity of any Church is mainly determined by the preaching gift of its ministry... The classical definition of preaching is "truth through personality"... The most important factor contributing to the success or failure of the ministry is the minister himself"

"The Gospel has the power to cure all the international, the social, the industrial and the individual evils that are the bane of society today... What the world needs is redemption".

"Paul not only did a pastor's work, but he had a pastor's heart... 'A home-going pastor makes a Church-going people'.

Dr. Jones has given many valuable practical suggestions on many aspects of the Christian Minister's life.

This little book must be carefully read and must be translated into the regional languages for wider reading among Christian ministers in particular and among Christian workers in general.

(Rev.) M. R. Sojwal, B. A., B. D.,
United Theological College, Poona.

Fifty Years of Service 1910-1960: Published by the United Theological College, Bangalore, on the occasion of the Golden Jubilee Celebrations of the College. pp. 135 with a map; Price Rs. 3.50.

This publication elicits one's interest in the wake of the reputation of the institution, the jubilee of which it commemorates. In the very opening lines of the Preface, Principal J. R. Chandaran writes: "Anniversaries and Jubilees are occasions for thanksgiving. This volume is meant to give some idea of the place of this College in the total context of Theological training. In looking at the history of this institution one cannot help lifting up his heart in praise and thanksgiving to God for the work of His many servants, without whose faith and vision and obedience the College would not have been what it is now."

The actual documentation deals with three major areas of interest. The history of the institution, the description of the allied institutions, and other articles on general Theological interest. Apart from this, there

is ample picturisation in the form of snapshots and a map. Messages of greeting from the National and International sphere form a fitting epilogue.

The historical sketch of the institution is well portrayed in three articles. Bishop Sumitra writes of the 'Earliest Years'. The Bishop was one of the first batch of students of the institution. Rev. H. K. Moulton provides further with 'A Slice of College History, 1932-57'. Mr. Moulton was on the staff of the College for 25 years. Together with these, Principal Chandaran has reviewed the First Fifty Years of the College.

The allied institutions of the United Theological College, are the YMCA Training School, the Missionary Language School, and the Christian Institute for the Study of Religion and Society. Three short articles by J. H. Dunderdale, Harold Vandenberg, and P. D. Devanandan adequately bring out the close co-operation in the activities of these institutions and the United Theological College, as well as serve as brief reviews of themselves.

Articles of a more far-reaching sphere are provided by the following. Bishop Stephen Neill traces briefly in a historical sketch the development of Theological Training in various countries and Churches. Former Principal Dr. D. M. Harrison, has provided a survey of Theological Education in India. Dr. Marcus Ward has written on 'Theological Training and the Unity of the Church.' Two Professors of the College, Bishop Hollis and Dr. F. Mulyl, have articles on 'The New Testament and the Christian Ministry in India' and 'The Manifoldness of the Christian Ministry' respectively. Short sketches of the three oldest old students, form another article. They are, Bishop Sumitra, Rev. T. Narasimhan, and Rev. A. Vendergert.

The publication is indeed a source of both information, as well as makes interesting reading. Printing and Publication are more than adequately good. The main point of course is this, that it manifests a most crucial need in our country, and that is of making Theological Education Indigenous, first-rate, as well as attractive to the potential Theologians—the younger generation. The publication under review here, does this through familiarising us with the praiseworthy and wonderful work of one of our foremost institutions of Christian Theological Educa-

tion, the motto of which most aptly is, "... not to be served but to serve."

John S. Augustine,
Nagpur.

Elder ke liye Pustika by D. D. Parker
Literature Department, North India Synod of
JCNI. Devanagari, 90 pages. 25 nP.)

The first half of this excellent handbook is directed to a quite specific group, lay office-bearers within the UCNI. And so far as an outsider can judge, it performs its task very efficiently. The style is clear and direct, and the language current Hindustani. The opening chapters give a brief but telling account of the spiritual responsibilities of the eldership and the need for any such office to be exercised wholly in reliance upon God. There follow chapters on the particular duties of the Elder, Session, Session Clerk and Treasurer, with eminently down-to-earth elucidation of the laws and practices of the JCNI.

But one may wish for this book a wide sale outside the confines of the church from which it comes. Much even of its first section would be profitable *mutatis mutandis* for lay leaders in other churches. But 45 of its 90 pages are devoted to a compact statement of Christian faith and practice which will be found of great value for the

education of the layman (particularly those who carry some responsibility) in any of our churches. In three sections we are given (a) a concise statement of the central articles of the Faith, with biblical references for each article; (b) an account of the meaning of the Christian sacraments and their mode of observance, followed by a similar treatment of Christian marriage and betrothal, and the rites of thanksgiving for the birth of a child and burial (including an order of service for use by a layman if need arises); (c) an exposition of the main festivals of the Christian year.

In conclusion, there is an Appendix giving practical specimens of official Minutes, and forms for Church Accounts, Registers etc.

In form the teaching is tabulated somewhat after the manner of a catechism, and the book would seem to be planned for the less-instructed Christian who is of necessity thrust into a position of leadership in many village churches. For such it is worth its 25 nP. for the central section alone.

One small grumble. If the name of the book is *Elder ke liye Pustika* (outer cover), it would seem that the name of the book is called *Elderon ke liye Pustak*, (title page). If a second edition is called for, "unanimity here would be nice.

J. C. Hindley

Writers in this Number

Dr. E. C. Bhatta, a Secretary of the National Christian Council of India is a member of the delegation of the UCNI, and is Associate Secretary of the Negotiating Committee.

The Rt. Revd James Blair, is Bishop of Dacca of the Church of India, Pakistan Burma and Ceylon, and a member of the delegation to the Negotiating Committee of the CIPBC.

The Rt. Revd W. Q. Lash, is Bishop of Bombay of the Church of India, Pakistan, Burma and Ceylon, and a member of the CIPBC delegation to the Negotiating Committee.

Rev. William Stewart, editor of this journal, is Principal of Serampore College, and leader of the delegation of the UCNI to the Negotiating Committee.

The Ven. Archdeacon T. D. Sully, Secretary of the Negotiating Committee is also leader of the delegation of the CIPBC on that body.

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